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AN
ADDRESS

DELIVERED TO

THE CLERGY OF THE DEANERIES OF
RICHMOND, CATTERICK, AND BOROUGHBIDGE,

WITHIN THE DIOCESE OF CHESTER;

At the Visitations held June 9th and June 14th, 1792.

By THOMAS ZOUCHE, A. M. K

CHAPLAIN TO THE RIGHT HONORABLE THE
MASTER OF THE ROLLS,
AND RECTOR OF WYCLIFFE, YORKSHIRE.

NEWCASTLE UPON TYNE:

PRINTED BY S. HODGSON; SOLD BY MR. DEIGHTON,
LONDON; MR. TODD, YORK; AND MR.
CHARNLEY, NEWCASTLE.

ERRATA.

P. 3, line 5, for *them* read *him*.

P. 3, line last, for *Oratoria* read *Oratio*.

P. 4, line 24, for 1699 read 1697.



ADVERTISEMENT.

IF the following short Address, published at the earnest request of a much-esteemed friend, should in the smallest degree answer the intention of the writer, he will deem no apology necessary for obtruding it upon the public. It does not become him in his removed and sequestered station to utter the language of authoritative admonition. He wishes to incite the younger Clergy to a regular habit of study. Such an habit, exclusive of the singular advantages of literary improvement, will naturally tend to form their moral character, to make them not only good scholars, but, which is of much more momentous consequence, good Christians and faithful Ministers of the Gospel.

*He cannot sufficiently express the satisfaction which he has experienced from that indulgent and liberal attention with which the respectable and learned Clergy of the three Deaneries of Richmond, Catterick, and Boroughbridge, received a Declaration which he had the honor to propose to them. Presuming themselves to be called upon by the Royal Proclamation, they have, at this critical juncture, publicly avowed their firm and zealous attachment to our present ecclesiastical and civil Constitution *.—*

** This was the first proposal of the kind made at a Meeting of the Clergy. Every good citizen must observe with pleasure that measures to the same purport have been pursued by both Clergy and Laity in almost all parts of the kingdom.*

And assuredly no exertions will ever be wanting on their parts to inculcate upon the minds of the people within their respective parishes a grateful sense of the great happiness and security we of this nation enjoy—to restrain that ardor for licentious innovation which ambitious men have endeavoured to excite—and thus effectually to oppose the alarming tendency of the many insidious publications now in circulation, which, under the plausible pretence of urging the necessity of a Reform in Church and State, seem calculated to destroy every principle of subordination. “If,” says a late amiable Prelate, “there be a blessing for him who reconciles individuals at strife, or families when divided, there must be a double portion for those who infuse into a nation the spirit of peace, and with a God-like beneficence check that rising storm, which would tear us away from our comforts, our possessions, our liberties, and our lives.”

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AN ADDRESS, &c.

REVEREND BRETHREN,

I Am duly sensible that every attempt which tends to advance the cause of Religion will always obtain the suffrage of your praise. I cannot therefore pass over in silence that affectionate attention with which our Diocesan has endeavoured to augment the stipends of the assistant curates. It has been the subject of frequent complaint that a small and contracted payment has been allotted to them. May we not hope that this complaint will *gradually* cease? I say, *gradually*; for even the best plans, promoted with the best intentions, are not

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crowned with immediate success. May we not hope that a comfortable and liberal allowance will be cheerfully dispensed to those of our brethren who are yet in an inferior department in the church, unadorned by title, and undistinguished by station *? They are surely many of them deserving, highly deserving, of peculiar esteem. Nor can it fail of giving infinite satisfaction to an ingenuous mind to foster and encourage modest merit, to sweeten the cares and

* A numerous meeting of the inferior Clergy in the county of Lancaster was held at Preston, Sept. 12th, 1786, with a view to present a petition to parliament, praying for such a redress of their grievances as the legislative authority might in their wisdom think proper to grant, consistent with the general interests of the church. It is much to be lamented that their Diocesan, the present Bishop of London, was not consulted previous to the appointment of the meeting. By submitting their plan to his inspection, they might have availed themselves of his kind assistance and advice. It was agreed to make an application for "the extension and enlargement of Queen Anne's Bounty." As that noble charity has hitherto fully answered the purposes of its institution, particularly in the diocese of Chester, in which more than three hundred livings have been augmented since its first establishment in 1708, would it not be an hazardous attempt to divert it into another channel? It is most earnestly to be wished, that in due time some effectual means may be introduced to alleviate the hardships under which assistant curates sometimes labor.

to solace the disquietudes of life to the humble and unassuming probationer*. In the mean time let not the murmur of discontent, much less the petulant language of chagrin, drop from his lips: let them not complain that he is confined to the obscure walks of private life. A strict and conscientious discharge of duty is the most honorable road to pre-eminence. If disappointment should blast every hope, this is more than a counter-balance to the want of secular emolument †. Of two of the most learn-

* Those of higher form in learning, dignity, and wealth, ought not to despise poor vicars and curates, but, on the contrary, the poorer they are they ought to pity and encourage them the more, since they are of the same order, only the one are more happily placed than the other. They ought therefore to cherish those that are in worse circumstances, and encourage them to come often to them; they ought to lend them books, and to give them other assistances, in order to their progress in learning. *Bishop Burnet's Past. Care.*

† Nec indecorè appetentes erimus (modo sapere & bene audire atque adhiberi seriis negotiis cordi est) aut dulcis lucelli aut gradus cujuslibet altioris. Non sunt, experto credite, non sunt tanti vel honores vel reditus amplissimi ecclesiasticis destinati, ut a quopiam enixè cupiantur. Multum habent sollicitudinis, non parum forsan invidiæ, veræ delectationis nihil, nisi quoties occurrit, occurrit autem raro, insignis benefaciendi occasio. *Oratoria Synodalis. Archbishop Secker's Charges, p. 368, 369.*

ed writers of their age, and the best interpreters of the prophetic parts of Scripture, the one * enjoyed only the scanty pittance of a college fellowship, the other a poor vicarage in this northern county †. Nor did this their lowly

* The venerable Joseph Mede. His own words of beautiful simplicity express the moderation of his wishes, "if he might obtain a donative *fine curd* of so much value as, together with his fellowship, should enable him to keep a horse for his recreation, he would set up his staff for this world."

† Charles Daubuz, A. M. vicar of Brotherton, near Ferry-bridge in Yorkshire, the learned author of "A Perpetual Commentary on the Revelation of St John."

—— Extinctus amabitur. —— Hor.

DAUBUZ, or DAUBUS, (CHARLES) was born in the province of Guienne in France. His only surviving parent, Julia Daubuz, professing the reformed religion, was driven in 1686 from her native country, by that relentless persecution which preceded the revocation of the edict of Nantes. She, with her family, found an asylum in England, where many of her distressed countrymen were known to enjoy an undisturbed liberty of conscience, and the free exercise of their religion. Charles her son, destined to the ministry from his earliest years, was admitted a Sizer of Queen's College, in the University of Cambridge, Jan. 10, 1689. He obtained his first degree in arts, Jan. 13, 1693, and was appointed librarian of his college, March 21, in the same year. He continued in that appointment to Aug. 10, 1695, when he probably left the University. A few months previous to his taking the degree of A. M. July 2, 1699, he was presented by the Dean and Chapter of York to the vicarage of Brotherton, a small village near Ferry-bridge, in the West-Riding of Yorkshire. This vicarage, of the annual value of sixty or seventy pounds, was all the preferment he ever enjoyed. To support a numerous and infant family, (for

situation discourage them in the pursuit of biblical knowledge: it did not extinguish the ardor of their studies, or cool the zeal with which

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at his death he left a widow and eight children, the eldest of whom was not fourteen years old) he was under the necessity of engaging himself in the education of several gentlemen's sons in the neighbourhood. Notwithstanding his contracted income, he made some additions to the vicarage house.—Three years ago, when part of it was repaired, three golden coins of the reign of Louis XIV. were found in the wall, which were no doubt placed there by Mr Daubuz. He was a constant resident in his parish until the time of his death. His remains were interred in the church-yard of Brotherton, at the east end of the church. A neat marble slab, erected to his memory, is still extant near the east window in the church, the inscription on which is now almost defaced.

He is said to have been in his person tall and graceful—of a strong and healthy constitution—of a swarthy complexion—wearing his own black hair flowing in curls—his voice full of energy, with a most persuasive and impressive delivery of his sermons. He always retained the character of a pious, humble, and benevolent man. His parishioners, who long regretted the loss of their excellent pastor, loved and respected him.

Claude, one of his sons, educated at Catherine-Hall in Cambridge, was honored with the notice of the family of the Ramdens of Byrom, in the parish of Brotherton. He was for some time vicar of Huddersfield in Yorkshire; and was afterwards presented by Sir George Savile, Bart. to a valuable living in Nottinghamshire. He died at Pontefract, Sept. 15, 1760, in the 51st year of his age, and was buried near his father. His memory is held in much estimation at Huddersfield, where he is frequently spoken of as a clergyman of great learning and merit.

Mr Daubuz, the subject of this paper, always discovered a most ardent attach-

“ they received the word with all readiness, and searched the Scriptures daily.” The choicest and purest blessings of life are probably

ment to sacred literature. Those intervals of leisure, which his employments afforded him, he devoted to his professional studies. In the privacy of his retirement at Brotherton, unpatronised and unrewarded, with scarce a single smile of favor to exhilarate his labors or to animate his pursuits, he composed the whole of his Perpetual Commentary on the Revelation of St John, with a learned and elaborate Preliminary Discourse concerning the principles upon which that revelation is to be understood. Were I inclined to use the embellishments of panegyric, I might expatiate at large upon his singular modesty—his most extensive and strictly accurate knowledge of the Greek and Latin authors—his happy application of that knowledge in elucidating the words of prophecy—his intimate acquaintance with the symbolical character and language of the eastern nations—his temperate and discreet judgment, totally removed from the indulgence of fancy and capricious conjecture.

The following anecdote was communicated to me from the best authority :—When he had finished his Commentary, he went to Cambridge to consult Dr Bentley, the great critic of the age. The Doctor, as it is supposed, thinking that Mr Daubuz would out-shine him in learning and eclipse his glory, *or, which is more probable, knowing that works of that kind, however excellent they might be, were little relished in those times,* did not encourage him to publish it. Upon which Mr Daubuz returned home, wearied in body and unhappy in mind, sickened of a pleuritic fever, and died in a few days. The book was published soon after his death.

The merit of this pious and truly learned man seems to have been disregarded in his life-time ; nor has due justice been done to his memory since his demise. The pleasure which in the course of my studies I have derived from his writings, has induced me to propose some inquiries concerning him, and to contribute my mite of grateful respect to his valuable and amiable qualities.

to be found in the bosom of privacy and retirement, in those sequestered and tranquil abodes, where religion, virtue, and science, mutually

His saltem accumulem donis, hoc fungar inani

Munere.

Mr Lancaster, not unknown by his own writings, has abridged the Perpetual Commentary on the Revelation of St John. In his Dedication to Dr Potter, then Bishop of Oxford, he justly observes that, "this great work of Mr Daubuz lay concealed from, and is even as yet, but little known to the learned world; which, however prejudiced persons might be against reading any thing of this nature, by reason of the numerous and absurd explications which have been given by others, would scarce have happened, if his work had been ushered into the world under the patronage of some learned name."

We cannot but lament that the strange and unaccountable predilection which has long impeded the study of the apocalypse and some other prophetic parts of Scripture, should have rendered the literary reputation of this eminent divine less conspicuous. It is an easy matter to treat with ridicule and contempt, the discussion even of the most serious and interesting subjects. No efforts of superior genius are required to represent the explication of a prophecy, as a fortunate conjecture, to resolve it into the fervor of credulous enthusiasm, or the inventions of a strong and lively imagination. But in the present improved state of scriptural knowledge, a modest, humble, and cautious discretion, under the guidance and good blessing of God, if it does not afford clear and solid conviction, will at least command our approbation. Facts are stubborn things: the evidence which they adduce is irresistible. If an ingenuous appeal to them, adjusted by a prudent and chastised criticism, uniformly conducts us in the examination of the inspired deposits of prophetic truth, no consequences can result from our researches in any degree hostile to the authority of revealed religion.

support and adorn each other, where we may experience without alloy, the sweetest of all pleasures, by an habitual progress in the path of useful and elegant literature *.

Another instance of tender regard to the improvement of the younger Clergy commands our approbation and applause. It will easily occur to you that I allude to that method of study which has been kindly recommended to them in a tract, printed at Chester, wherein is given a copious list, with the prices annexed, of those books that may prove useful to the theological student †. And here a wide and spaci-

* Inter cuncta leges, & percunctabere doctos,
Qua ratione queas traducere leniter ævum,
Quid minuat curas, quid te tibi reddat amicum:
Quid purè tranqillet; honos an dulce lucellum,
An secretum iter & fallentis semita vitæ.

Hor. Ep. ad Lollium.

† A much improved edition has been just printed at Oxford. "A List of
" Books recommended to the Younger Clergy and other Students in Divinity,
" within the Diocese of Chester. The Second Edition enlarged: to which is ad-
" ded, the learned Mr Dodwell's Catalogue of the Christian Writers, and genuine

ous field is opened to us. No confined, no narrow system is pointed out. The doctrines of our church claim a much higher, a much nobler origin, than the assertions of a Calvin or a Luther, even the AUTHORITY OF THE WORD OF GOD. It must surely be of vast consequence to a young man to be rightly informed where he is to apply for the acquirement of that knowledge which will facilitate to him the understanding of the Scriptures; and perhaps there never was greater occasion for salutary and prudent directions in this matter than in the present age. The press teems every day with publications of a most dangerous tendency, professedly calculated to weaken the faith and to destroy the hopes of the good Christian. Of this kind is a work intend-

“ Works that are extant of the three first Centuries, together with an Extract from
 “ his Second Letter of Advice, &c.

ed to prove "the Inexpediency of Public Worship." Let the proposition advanced by the author of this performance be once allowed, and the very appearance of Christianity will be banished from among us; the gloomy days of paganism will be instantly revived, and the iron age of ignorance be again restored. There is surely no occasion for any strength of argument to convince the calm and dispassionate inquirer after truth, that no institution can so much promote the glory of God, or so directly tend to the good of man, as that of public devotion. It may justly be called the life, the soul of religion, that which animates, unites, and moves the whole Christian world*.

But I trust that the House of God will continue to be "the House of Prayer:" that even the common people are too well acquainted

* See on this subject, Hooker's Eccl. Polit. B. V. f. 24.

with their duty to be deluded by a vain and subtle sophistry. I trust that they will always retain a proper reverence for, that they will always preserve a regular use of our Common Prayer-book, which, with all its real or imaginary defects, is, perhaps, the best human composition that ever was penned. . The incomparable Grotius, whom we cannot suspect of a partial attachment to our church, was so enamoured of the beauties of the English Liturgy as to declare, that none of the primitive churches can challenge a comparison with it in its approach to genuine excellence*.—To destroy the pernicious effects of such publications as I have mentioned, no remedy can be found more efficacious than a diligent and methodical study of the Sacred Writings, with a close

* Our worship is the perfectest composition of devotion that we find in any church, antient or modern.

Bishop Burnet's Conclusion of the History of his Own Times.

and attentive perusal of the works of those good and learned men, who have uniformly devoted their labors to the explication of those writings. Those works are various, being composed at different times, and under different circumstances; and of course their merit is comparatively greater or less. Hence arises the obligation which the young student is under to the hand that hath carefully culled and faithfully selected for him those which deserve a preference.— And it is pleasing to remark how much a critical examination of the inspired volumes has been of late successfully cultivated. All the prophetic and poetic books of the Old Testament have been translated anew, and enriched with annotations that most happily elucidate the sacred text. A new version of the book of Genesis has long employed the industry of a person truly accomplished in the knowledge of the original. And there is no doubt but that

due attention will be paid to the remaining parts of the Bible; so that no encouragement is wanting to excite us to an unremitting diligence in our professional studies*; nor can any age, since the Reformation, boast of more noble advantages for the improvement of sacred literature, and we may have reason to expect that the character of an English Divine, as it has hitherto been highly distinguished in the page of the ecclesiastical historian, will continue to shine forth with undiminished lustre.

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* To the study of the Scriptures, history comes in as a noble and pleasant addition, that gives a man great views of the Providence of God, of the nature of man, and of the conduct of the world—will give an easy and useful entertainment, will furnish one with great variety of good thoughts, and of pleasant as well as of edifying discourse. As for all other studies, every one must follow his inclination, his capacity, and that which he can procure to himself. The books that we learn at schools are generally laid aside with this prejudice, that they were the labors as well as the sorrows of our childhood and education. But they are among the best of books. The Greek and Roman authors have a spirit in them, and a force both of thought and expression, that latter ages have not been able to imitate.

Bishop Burnet's Past. Care.

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due attention will be paid to the remaining parts of the Bible; so that no encouragement is wanting to excite us to an unremitting diligence in our professional studies*; nor can any age, since the Reformation, boast of more noble advantages for the improvement of sacred literature, and we may have reason to expect that the character of English Divine, as it has hitherto been distinguished in the page of the ecclesiastical historian, will continue to shine forth with undiminished lustre.

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* To the study of the Scriptures, history, and natural science, which give a more exact view of the Providence of God, of the nature of man, and of the conduct of his world, will give an early and a firm establishment, will furnish one with great variety of knowledge, and of pleasure as well as of edifying discipline. The former of these studies every one must follow in his own way, his capacity, and that which he can propose to himself. The books that we learn at school are generally laid aside with this prejudice, that they are the same as the books of the school and education. But they are among the best of books. The Greek and Roman authors have a spirit in them, and a force both of language and expression, that Latin eyes have not been able to imitate.

Edw. Arnold, Esq. Cur.

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